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THE  
**Jewish Expositor,**

AND  
FRIEND OF ISRAEL.

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SEPTEMBER, 1818.

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REV. MR. HODSON'S ADDRESS  
TO THE JEWS

AT  
CATHARINE CREE CHURCH,  
LEADENHALL STREET.

Ezek. xxxvi. 25—28. *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.*

BEFORE we enter upon the consideration of this passage, it will be proper to enquire who are the persons, and what the time, to which it relates.

VOL. III.

The persons addressed are the people of Israel, and to them the promise made in the text primarily belongs. In the foregoing verses the prophet had been declaring the cause of their dispersion among the heathen, and the gracious determination of God to gather them again to their own land, in order that he might vindicate the glory of his holy name, which had been dishonoured, through their means, in the countries where they were scattered. "I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Then follows the promise contained in the text.

But to what *period* does the

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prophecy relate? to a period already past, or to one yet to come? Without doubt to one still future. For whether we understand by "The house of Israel," the ten tribes exclusively, which were carried away by Sennacherib, or the whole of the descendants of the patriarch Jacob, including the tribes of Judah and Benjamin, which were removed to Babylon by Nebuchadnezzar, in neither case has the prophecy yet been fulfilled. The ten tribes have never to this day been brought back at all to the holy land, if we except a handful which returned with the Jews from Babylon; and that the restoration spoken of does not mean that of the two tribes at the expiration of the Babylonish captivity, is plain from this circumstance as well as from others,—that the prophet expressly declares, at the 12th and following verses, that after the promised restoration, the land should never again be bereaved of its inhabitants; whereas in 600 years after the return from Babylon, the Jews were almost to a man either slain or led away captive by the Romans; since which time to the present, a miserable remnant only, collected by degrees, have occupied the land of their fathers.

The period, then, to which the text belongs, is clearly no other than that grand period, so frequently mentioned in prophecy, of the future restoration of the houses of Israel and Judah to their own land; and this

point being determined, we proceed to a consideration of the text itself; earnestly requesting the serious attention of you all, and especially of such of the people of Israel as are here present, to a subject of the utmost magnitude and importance. And may the God of Abraham, of Isaac, and of Jacob, be pleased to look down upon us and grant us his blessing!

I. The first remark which I would make on the promise recorded in the text is this,—*that the blessing which forms the subject of it, is evidently a spiritual blessing.* This appears on the very face of it. It would be altogether absurd, to understand any thing of a temporal nature, any thing relating to worldly honour or prosperity, by such terms as "giving a new heart, and a new spirit;"—"taking away the heart of stone;"—"causing to walk in God's statutes," &c. Perhaps, indeed, this may be thought by some too self-evident to be worthy of remark; but the notice of it will not be deemed superfluous by those who know how generally the Jews, of modern times, confine their notions of the privileges and blessings promised to their nation, to things of an external and merely worldly kind. Such almost universally are their expectations with regard to the coming of their Messiah. They believe that when he comes, their national reproach shall be wiped away, that they will no longer be a dispersed and

dependent people, but that he will exalt them to a superiority over the nations to which they are now subject, and bestow upon them unexampled prosperity and ease in their own land. Of any other kind of blessings than those which consist in the gratification of national pride and ambition, and of sensual appetites and passions, they have, generally speaking, no expectation. One of their writers of the present day has said, "The Messiah's kingdom is not spiritual, but absolutely earthly." And accordingly, on the authority of their Rabbies and Talmud, they explain in a literal and carnal sense, all those passages of the prophets relative to the future destinies of their nation, which Christian expositors, following, as they suppose, the dictates of common sense, no less than the just analogies of scriptural interpretation, understand in a figurative and spiritual manner. Without pursuing the subject, however, to a greater length than would suit the present occasion, I would simply request my Jewish brethren to consider whether the passage selected for our text—even if there were no other of a similar import—would not in itself contain a sufficient confutation of the opinions to which I have just alluded. It plainly points, as we have already seen, to the great national era of their future restoration to Canaan, which is the same, according to their views, with the era of he coming of the Messiah.

Yet, if there be any meaning in language, the blessing which God in the text promises that he will bestow on their nation at that time, is wholly a *spiritual* blessing, and cannot possibly be understood in any other sense. And let it be further remarked that, so far from being the only passage in the Old Testament which speaks this language, it is but one out of many others which might be adduced, relating to the same period, and conveying in similar terms, promises of spiritual benefits to be then conferred upon the people of Israel. Thus in the thirtieth chap. of Deut. where Moses is foretelling their recovery from their present dispersion, he speaks as follows, (ver. 6.) "And the Lord thy God will *circumcise thine heart*," (mark the expression, my brethren) "and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." I need not say that the blessing here promised, is a spiritual, and not a temporal, blessing; and who does not see what a totally different view it presents of the state of the Jews subsequently to their restoration, from the picture of worldly grandeur and enjoyment with which the Rabbinical writings abound? So again Jer. xxxi. 31. and following verses,—a passage which I would to God were engraven with a pen of iron on the hearts of all my Jewish brethren! "Behold the days come, saith

the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put *my law in their inward parts*, and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother; saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." This passage, like that of Moses, speaks for itself; and oh! that it would please God to awaken every Jew, not only who has heard me read it now, but who may ever hear it read, or peruse it himself, to a right understanding of its meaning, and to an ardent desire after the invaluable blessing promised in it.

But I pass on to a second observation suggested by our text, and confirmed, no less than the preceding, by the passages just quoted from Moses and Jeremiah.

II. The terms in which the promise of the text is conveyed, clearly imply that *those to*

*whom the promise relates, and towards whom it will be fulfilled, are, previously to its fulfilment, in a state of spiritual error and apostasy.* Mark well the expressions made use of: "Ye shall be clean;"—"from your filthiness and from your idols I will cleanse you." "I will take away the stony heart," &c. "Ye shall be my people, I will be your God," &c. These terms can evidently be used of those only who, at the time when the promise takes effect, are in a state of spiritual uncleanness and idolatry,—whose hearts are hard and insensible to spiritual impressions,—who do *not* walk in God's statutes, nor keep his judgments and do them,—who are *not* the people of God, nor have him for their God. Let not any descendant of Abraham be offended at this remark, God is my witness that I make it in the spirit of unfeigned love and tender compassion to his soul. What avails it to any man or set of men, that they are right in their own eyes, if they are wrong in the eyes of Him, "who searcheth the hearts and trieth the reins" of all the children of men? Is it our opinion of ourselves, or his judgment respecting us, which will decide our everlasting state? Or, if in the great day of account and final retribution, any of us should be found to have lived and died in error on subjects of eternal importance, will our self-flattery and confidence of rectitude affect



the decision of the universal Judge, or annul the sentence passed upon us from the eternal throne? Oh! that the people of Israel would incline their hearts to this consideration, and judge of their religious state, not by the dictates of self-love and national prepossession, but by the infallible declarations of the word of the Most High God.

The Jews speak of themselves as eminently "a righteous nation;" they maintain that they are the only people amongst whom the worship of the one true God has been preserved in its purity; they value themselves exceedingly on their strict adherence to the law of Moses, especially in regard to circumcision, the observance of the sabbath, abstaining from certain kinds of meat, &c. But how, I ask, can these sentiments be reconciled with the language spoken by God in our text. If they are, in their present state, a *righteous nation*, what need of their being *cleansed from their filthiness and their idols*? If their *heart is right* with God, what occasion for a *new heart* and a *new spirit*? If they are so correct in their observance of the divine law, whence arises the necessity of their having the Spirit of God put within them, that they may be made to walk in his statutes, and keep his judgments and do them? This is language applicable, not to those who already walk in the path of God's holy commandments, but to those who are

straying from it. Again, the Jews speak of themselves as a people in covenant with God, and enjoying, by virtue of this covenant, several privileges and advantages incommunicable to other nations. For instance, they say that the law was given exclusively to them, and that the Gentiles have nothing to do with it,—that the Messiah was promised to them only, and that the Gentiles, so far from having any share in the deliverance to be wrought out by him, will be subjugated, and terribly punished by him. But again I ask, If the Jews be now in a covenant relation to God, what mean the words in my text, "*Ye shall be my people, and I will be your God.*" Those that are in covenant with God, *are* the people of God, and may look up to him as *their* God in a sense in which others, not in covenant, are not privileged to regard him. Of persons so circumstanced it would be preposterous to say, "*they shall be God's people, and that God will be their God,*" when they are his people and he their God already.

The fact thus implied in our text, is explicitly affirmed in many other passages of the prophetic writings. Jeremiah, in the passage already cited from chap. xxx. expressly says, that the house of Israel and Judah have *broken* the covenant formerly made with their fathers, and promises, as Ezekiel does in our text, that, when God should have entered

into that *new* covenant with them, *then*, and *not before*, they should become his people, and he their God.

Moreover Moses distinctly tells the Israelites (Deut. xxix. 25.) that the reason why God would bring upon them the judgments denounced in that and the preceding chapter, would be "*their having forsaken the covenant of the Lord God of their fathers.*" Now the awful judgments threatened in those chapters are, by the confession of Jewish writers themselves, those which have been poured upon their countrymen during the period of their present dispersion, since the destruction of the second temple. It follows, therefore, the Jews themselves being witnesses, that the covenant entered into with their fathers is long since broken, in consequence of their violation of its engagements; and consequently, that their boast of standing in a covenant relation to God is altogether without foundation, so far as their present state is concerned. That they will, indeed, hereafter be brought again into such a relation towards him, we believe and rejoice to testify; but, as the prophet Ezekiel says in reference to that period, chap. xvi. 61. "*Not by thy covenant,*" *i. e.* the former, old covenant, which is long since abrogated and done away, but by that new and better covenant, which he has graciously promised to establish with them, and which shall endure for ever.

Still further,—in some of the most remarkable passages of the Old Testament which speak of the future dispensations of God towards his ancient people, it is expressly foretold that the period of their restoration to their own land, will be a season of great national repentance and humiliation. It is so foretold by Moses, Leviticus xxvi. 40. &c. It is so foretold by Jeremiah, in the thirty-first and fiftieth chapters of his prophecy. It is so likewise by the prophet whose words we have selected for our text. Thus, chap. xvi. 62, 63. "*And I will establish my covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God.*" And again still more remarkably in the chapter from which our text is taken (ver. 31.) "*Then (viz. when the promise contained in the text and verses following it shall be accomplished) then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations.*"

Now how plainly do these and similar passages declare that God looks upon the Jews in their present state, as the farthest possible from being a righteous people who keep his covenant and obey his laws;



and that at the glorious era of their restitution they will *look upon themselves* also as an exceedingly sinful and unrighteous nation, and reflect upon their past character and proceedings with the most poignant remorse and the deepest self-abasement.

How earnestly then is it to be wished that the people of Israel at this day were brought to feel and acknowledge their real state before God, instead of valuing themselves upon their religious privileges and zealous attachment to the divine law! Again, I beseech every Israelite who hears me speak, or to whose ears my words may chance to come, that he be not offended at what I say. Believe me, my brother, I speak it not to wound your feelings, but to benefit your soul; and whether you will hear or whether you will forbear, I must tell you the truth—that you are trusting in a vain shadow, and glorying in that which will profit you nothing. You boast yourselves the children of Abraham, but you want the faith and obedience of Abraham. You glory in circumcision, the token of the covenant which God made with him; but where is your faith in the great blessing of that covenant? You have rejected it in rejecting the Messiah, the promised seed of Abraham, in whom all the nations of the earth were to be blessed. And where is the circumcision of the *heart* which your prophets teach you to regard as the only thing of any value in God's sight?—You

make your boast of the covenant which God made with your fathers in the wilderness, and of your zeal for the law given on Mount Sinai, and your strict observance of the day appointed for the sabbath. But you have heard from the passages I have this day quoted to you, that that covenant is long since at an end. For these eighteen hundred years at least you have been a people out of covenant with God. What then avails it that you retain the badge of the covenant, whilst you have lost the covenant itself? What signifies the letter of the law without the spirit? the form without the power? the shadow without the substance? Of a truth, brethren, I tell you that *your circumcision is no circumcision; your sabbaths are an empty name; your new moons, and your fasts, and your festivals, and all your religious solemnities, are as the baseless fabric of a vision, all of them things in which the Lord hath no pleasure.* Oh! then that you would be persuaded to forego your vain attempt to support yourselves upon a broken covenant, and seek for a share in that new and better covenant to which the blessing promised in my text belongs.

And this leads me to remark in the third and last place,

III. That the blessing promised in it is nothing less than *a thorough change of heart and life.* A mere recital of the terms in which the promise is conveyed, is sufficient to shew this: “I will sprinkle clean

water upon you, and ye shall be clean; from *all* your filthiness and from all your idols will I cleanse you." Water, as is well known, is the scriptural emblem of sanctification; God therefore here promises that he will thoroughly cleanse his people in the latter day, from their corruptions and spiritual idolatries, by his Holy Spirit. Again—"A *new* heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will cause you to walk in my statutes, and ye shall keep my judgments and do them." Observe here, that this is precisely the same spiritual blessing promised by Jeremiah, in the passage already twice referred to, chap. xxxi. "I will write my law in their *heart*," &c.

How plainly the Scriptures of the Old Testament, no less than those of the New, teach us that true religion is seated in the *heart*! and that all religious professions, and all outward observances are nothing, which do not proceed from a right state of the heart and affections. How invariably, also, do they teach us that the state of the heart by nature—of the heart of *every* man, Jew or Gentile,—is totally the opposite of what is right, and can be made right only by the Holy Spirit of God working an entire and radical change in it. Now this is *conversion*: and this is the great point we aim at in all our attempts to

Christianize our Jewish brethren. Merely to convince their understandings that Jesus is the Messiah, is comparatively to do nothing. The knowledge of the head without corresponding affections of the heart, is of no avail to any man, and if his religion go no further than this, it matters little whether he be nominally a Christian, or nominally a Jew. We want to make you Christians, not in name only, but in heart. We desire to be God's humble instruments in bringing you to such a knowledge of Jesus Christ and him crucified, as shall be accompanied with—a deep and thorough change of heart and life—to such a faith in him as shall purify the affections, regulate the will, humble pride, root out self-love, subdue worldly-mindedness, put an end to fraud and deceit and the love of dishonest gain, make you just, conscientious, upright, and sincere in all your dealings. In short, the longing desire of our hearts is to see the promise of the text fulfilled in all and each of you. But let me in conclusion say to you, my Jewish brethren, is this a blessing so great as to be placed by God himself amongst the foremost of those mercies which he has in store for your nation? then permit me to ask, my brethren, have you sought an interest in it yourselves? Perhaps the period fixed in the counsels of God for the fulfilment of the promise to your nation *generally*, may not be very far remote. But however that may be, this we know as-



surely, that a moral change, a spiritual renovation, such as that here promised, must begin with *individuals*. And the accomplishment of the promise to individuals is confined to no time. It has been fulfilled already in numberless instances since the first promulgation of Christianity. and we trust it will still be fulfilled in the case of multitudes. Nor have we any doubt of its fulfilment to each of you individually, if each of you for himself seriously and in good earnest prays that it may be accomplished in him. But remember that promised blessings are bestowed in answer to prayer; so the Lord God himself tells you in the thirty-seventh verse of this chapter, "I will *yet be enquired of* by the house of Israel to do it for them." Go then each of you and pray in secret that he would be pleased to take away the stony heart from you, and give you hearts of flesh—beg of him that if it be indeed true, as we Christians tell you, that Jesus Christ is the promised Messiah, and that you have drawn upon yourselves the severe displeasure of God by obstinately rejecting him, he would cause you to *feel* this truth, and make you at length relent, and receive into your hearts the Saviour whom you have hitherto despised. Implore for yourselves and your brethren the fulfilment of that promise made by Zechariah, chap. xii. 10. "I will pour upon the house of David and upon the inhabi-

tants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me, whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." Beseech him also to grant that under the powerful influence of such deep repentance as is here promised, you may be enabled to hate and utterly forsake *all* sin; especially those sins of heart and practice, to which you have hitherto been most addicted; that so you may be, in the true sense of the words, a "*holy nation, a peculiar people*," shewing forth the praises of him who hath called you out of darkness into the marvellous light of his Gospel;" thus realizing that declaration of God by Isaiah, chap. xliii. 21. "This people have I formed for myself, that they might shew forth my praise."

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ON THE

RESTORATION OF THE JEWS.

To the Editors of the *Jewish Expositor*.

Gentlemen,

HAVING travelled through many parts of this kingdom, and conversed much with professors of religion of different denominations, I have found an opinion generally prevailing, that the conversion of the Jews is impossible in their present circumstances. And this persuasion has undoubtedly prevented many well meaning persons from taking an active

part in the work, which you have so generously engaged in.

Therefore, to counteract the evil tendency of this erroneous notion, I here offer a few arguments on the subject; and should my writings be deemed worthy of notice, you may expect other communications of a similar nature from

Your's respectfully,

WILLIAM JENKIN.

*Mylor near Falmouth,  
July 7, 1818.*

It is pleasing to see the great missionary exertions which are daily making to evangelize the heathen nations, and enlighten the most obscure parts of the earth. But it is matter of deep concern, that so little has hitherto been done for the gathering of the lost sheep of the house of Israel, into the fold of Jesus Christ.

This comparative neglect of the Jews may justly be ascribed to the unhappy mistake of those, who believe that the seed of Jacob must be restored to the possession of Canaan, before they can be converted to Christianity. This sentiment has been avowed and defended, by some popular writers whose works have had a very extensive circulation.

Mr. Winchester, in his Lectures on the Prophecies, says, "After the Jews shall have been gathered out of the nations, and shall have settled in their own land, and dwelt peaceably, quietly, and safely for a time, an unexpected and terrible storm shall arise against them, which shall threaten to

extirpate them from the face of the earth; and but for the superintending hand of God, which shall manifest itself most marvellously on this occasion, nothing but utter ruin and entire destruction would be the fate of this people, after all the wonderful deliverances which God hath wrought for them." Vol. 1. p. 172.

Again, "They (the Jews) shall by the combination of their enemies, be brought suddenly from a flourishing state to the lowest and most deplorable condition. When all hope is gone, and they are given up to destruction in their own view, the Lord Jesus shall suddenly appear in the clouds with brightest glory and majesty, with those marks in his hands, feet, and side, that shall plainly declare that he is the same that was crucified without the gates of Jerusalem: and they shall not only behold him come to destroy their enemies, but shall have the Spirit of grace and supplications poured out upon them. Any one of these means alone is powerful, what then must they be when they are all combined together? At first they shall be thrown into the greatest imaginable terror, surprize, and anguish, at the sight of him whom they have pierced. To this state of mind shall succeed true sorrow for sin, unfeigned repentance, and the most bitter weeping and lamentation because of him. This shall be attended with a hearty submission to him, accompa-

nied with hope of his mercy, and faith in him, reliance upon him, hatred of sin, cessation from lies, falsehood, deceit, and iniquity; delight in his person and ways, obedience to his will, joy in his salvation, and thanksgiving to his name; followed by the deepest lowliness, humility, and love, which shall be attended with inward peace and tranquility. And with these tempers of mind they shall cry,—Blessed be the King that cometh in the name of the Lord.” Vol. I. p. 271, 272.

In another place he says, “Since neither the Gospel preached by our Saviour and his apostles, the miracles they wrought, nor all the miseries which the Jews have endured for many ages, have been able to convert the nation; and yet that people shall, as a body, be truly converted, it follows, that some powerful means shall be made use of to that purpose, that have not yet been tried, or a different combination of means from what hath ever taken place. One of these important means is, the personal appearance of Christ, without which, from the very nature of things, I cannot see the least probability of their being converted; but this coming of Christ, combined with other powerful means, shall perform that important work so long expected.” Vol. I. p. 259.

This is Mr. Winchester’s doctrine; and I could name

other writers, who perfectly coincide with him in the same opinion, and labour by all possible means to establish it.

Now, while men believe that the Jews’ restoration must, in the order of providence, precede their conversion, it is no wonder that they do not exert themselves to effect their conversion before their restoration. For who will strive to do that in England, which he believes can only be performed in the land of Canaan? Or, why should we labour to convert those, who never can be converted until Jesus Christ shall visibly descend from heaven to accomplish that work?

I have known many people, who would do any thing in their power to promote the restoration of the Jews, but would contribute nothing towards their conversion: because, they think, that can only be effected at Jerusalem, by Christ’s appearing in the clouds of heaven for that purpose. Hence they consider all present attempts to convert that people, like an attempt to raise dead bodies from the grave, which they know can never be done, until the Lord himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

In opposition to this groundless notion, I undertake to prove, that the Jews’ restoration must necessarily follow their conversion to Christianity, but can never possibly precede it.



The two following arguments will be sufficient for my purpose.

1. As God expelled the Jews from Canaan for rejecting Jesus Christ, and refusing to receive him as the true Messiah, it is reasonable to believe, that he will never restore them to the possession of Canaan, while they continue to reject Christ.

2. The holy Scriptures confirm the decision of reason, by promising to restore the Jews after their conversion, but not before it.

That the Jews were expelled from Canaan for rejecting Jesus Christ, is so generally believed by Christians, that an attempt to prove it may justly be dispensed with. And can it be supposed, that God would expel that people from Canaan for rejecting Christ, and yet restore them again to Canaan while they continue to reject him? Will a master turn off a servant for his vices, and receive him back again with the same vices? What should we think of a man who discharges his steward for being addicted to drunkenness, and after some time receives him back without any reformation, and restores him to his office and emoluments, while he is as much addicted to that vice as ever? Every one who seriously considers the matter will conclude, that the drunkenness of the steward rendered him unfit for his master's service, or it did not. If it did not, the master acted improperly in dismissing

him; but if the practice of drunkenness rendered him unfit for his office, the master did wrong in receiving him back without any reformation. Will God command a man to be put out of the camp for leprosy, and yet receive him in again with the same leprosy upon him? When the children of Israel were smitten because of the accursed thing, the Lord said, "Neither will I be with you any more, except ye destroy the accursed thing from among you." Jos. vii. 12. If the commission of a certain crime renders it necessary to transport a man from his native country, reason will dictate, that the criminal must remain in exile, at least as long as he continues the practice which caused his transportation.

It appears very plain that God intended the dispersion of the unbelieving Jews, to serve as an evidence of the truth of Christianity. But should that people, in their present state of unbelief, be re-established in the land of Canaan, and restored to their ancient privileges, it would militate against the authority of our holy religion, cause Deists to triumph, and encourage the enemies of the Gospel.

Julian was fully sensible of this, and therefore, to oppose the progress of Christianity, he attempted to re-establish the Jews, and rebuild the temple, as the most effectual way to discredit the doctrine of Jesus



Christ. But God blasted the designs of the vile apostate, so that all his endeavours failed of success, and the Jews' restoration was not effected.

The children of Israel are God's witnesses; and if by words and actions they deny the truth, their sufferings and banishment shall bear testimony to the very truth which they oppose. Hence there is every reason to conclude, that, as the Jews were expelled from Canaan for rejecting Christ, their exile from that country must continue, as long as they continue to reject him.

2. This decision of reason is fully confirmed by the express declaration of God's unerring word, wherein the restoration of the Jews is promised to take place, after their conversion, but not before it.

The promises made to the dispersed Jews are as follow. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the

Lord thy God hath scattered thee," &c. Deut. xxx. 1—3. These expressions plainly show, that whenever the children of Israel should be driven out of Canaan for their sin, their repentance must precede their restoration; that is, they must be converted to God, before God will bring them back to the land of promise. But, did the Almighty ever promise to gather and restore that people, while they continued in a state of rebellion against him? Certainly no. There is not a single promise of this nature to be found in all the Bible. God expressly declares, "And if thou shalt call to mind and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day; thou and thy children, with all thine heart, and with all thy soul, that *then* the Lord thy God will turn thy captivity," &c. Hence it follows, that the dispersed Jews must obey with all their heart and with all their soul, the commands which God gave them by Moses. Now God, by the mouth of Moses, commanded them to receive and obey the prophet that should be raised up unto them. Deut. xviii. 15. &c. It is known that this prophet is Jesus Christ, whom the Jews rejected. They have been expelled from Canaan for rejecting him: and therefore they can never be restored to Canaan, until they submit to obey the prophet here spoken of. The argu-

ment may stand thus: The dispersed Jews must do what Moses commanded them, before they can be restored to the land of Canaan. Deut. xxx. 1—4. But Moses commanded them to receive and obey Jesus Christ, the prophet whom God promised to raise up unto them. Therefore the dispersed Jews must receive and obey Jesus Christ, before they can be restored to the land of Canaan.

When Solomon made supplication in favour of the children of Israel, who should be carried into captivity for their sins, he said, "Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause." 1 Kings viii. 47—49. Thus it is evident that Solomon had not the least idea of the Jews being called home from their captivity while they continued in the sin which caused their captivity: he only

prayed for their restoration, if they should return unto the Lord with all their heart, and with all their soul.

Nehemiah also prayed with much earnestness, saying, "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter ye abroad among the nations: But if ye turn unto me, and keep my commandments and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there." Neh. i. 8, 9. These expressions plainly prove, that this holy man never thought of the Jews' return from their dispersions, until after their return to God by true repentance and sincere obedience. Such is the light in which the inspired penmen view the subject: and thus they all agree, that the Jews, being once expelled from Canaan for refusing to obey God's commands, can never be restored to the possession of Canaan until they repent of their sins, and turn to God by keeping his commandments.

Taking, therefore, reason and Scripture for our guides, we may safely conclude,

1. That the Jews will be brought to the knowledge of the truth through the efforts of benevolent Christians.

2. That their conversion to Christianity will be followed

by a restoration to the possession of Canaan.

3. That the restoration of the Jews will, under divine grace, be productive of unspeakable blessings to mankind.

Let, therefore, those who wish the restoration of the Jews, labour diligently to effect their conversion, without which their re-establishment in Canaan is absolutely impossible. But, when that people shall become willing to obey God by believing on the Lord Jesus Christ, they will speedily be restored to their own country: and this event will cause much joy to the church of God. For if the casting away of the Jews was the reconciling of the world, what shall the receiving of them be, but life from the dead?



#### SPECIMEN OF WELCH PREACHING.

At a meeting of ministers at Bristol, the Rev. Mr. ——— invited several of his brethren to sup. with him; among them was the minister officiating at the Welch Meeting House in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing was the different strains of public preaching. When several had given their opinion and had mentioned some individuals as good preachers, and such as were models as to style of com-

position, &c. Mr. ——— turned to the Welch stranger and solicited *his* opinion. He said he felt it to be a *privilege* to be *silent* when such men were *discoursing*, but that he felt it to be his *duty* to comply with this request. "But," said he, "if I must give you my opinion, I should say, that ye have no good preachers in England." "No," said Mr. L. "No," said he; "that is, I mean no such preachers as we have in the Principality." "I know," said Mr. L. "you are famous for jumping in Wales, but that is not owing, I suppose, so much to the strain of preaching which the people hear, as to the enthusiasm of their characters." "Indeed," said the Welchman, "*you* would jump too, if you heard and understood such preaching." — "Why," said Mr. L. "do you not think I could make them jump, if I were to preach to them?" "You make them jump!" exclaimed the Welchman, "You make them jump! A Welchman would set fire to the world, while you were lighting your match." The whole company became very much interested in this new turn of the subject, and unanimously requested the good man to give them some specimen of the style and manner of preaching in the Principality. "Specimen," said he, "I cannot give you; if John Elias were here, he would give you a specimen *indeed*—oh! John Elias is a great preacher." "Well," said the company, "give us something that you



have heard from him." "Oh no!" said he, "I cannot do justice to it;—beside, do you understand the Welch language?" They said, "No, not so as to follow a discourse." "Then," said he, "it is impossible for ye to understand it, if I were to give you a specimen." "But," said they, "cannot you put it into English?" "Oh!" said he, "your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welchman can conceive;—I cannot give you a specimen in English without spoiling it."—The interest of the company was increased, and nothing would do but something of a specimen; while they promised to make every allowance for the language. "Well," said the Welchman, "if you must have a piece, I must try, but I don't know what to give you,—I do not recollect a piece of John Elias, he is our best preacher; I must think a little:—well, I recollect a piece of Christmas Evans. Christmas Evans was a good preacher, and I heard him a little time ago at an association of ministers. He was preaching on the depravity of man by sin—of his recovery by the death of Christ,—and he said, 'Brethren, if I were to represent to you in a figure, the condition of man as a sinner, and the means of his recovery by the cross of Jesus Christ, I should represent it somewhat in this way. Suppose a large graveyard surrounded by a high wall, with only one entrance, which

is by a large iron gate, which is *fast bolted*. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave,—the grave yawns to swallow them, and they must all die. There is no balm to relieve them—no physician there—they *must* perish. This is the condition of man as a sinner,—all, all have sinned, and the soul that sinneth it shall die. While man was in this deplorable state, *Mercy*, the darling attribute of Deity, came down and stood at the gate, looked at the scene and wept over it, exclaiming, 'Oh that I might enter, I would bind up their wounds—I would relieve their sorrows—I would save their souls!' While *Mercy* stood weeping at the gate, an embassy of angels, commissioned from the court of heaven to some other world, passing over, paused at the sight, and heaven forgave that pause; and seeing *Mercy* standing there, they cried 'Mercy, Mercy, can you not enter? Can you look upon this scene and not pity? Can you pity and not relieve?' *Mercy* replied, 'I can see;' and in her tears she added, 'I can pity, but I cannot relieve.' 'Why can you not enter?' 'Oh! said *Mercy*, Justice has barred the gate against me, and I cannot, must not unbar it.' At this moment Justice himself appeared, as it were to watch the gate. The angels inquired of him, 'Why will you not let *Mercy*



in?' Justice replied, 'My law is broken, and it must be honoured. Die *they* or *Justice* must!' At this, there appeared a form among the angelic band, like unto the Son of God, who addressing himself to Justice, said, 'What are thy demands?' Justice replied, 'My terms are stern and rigid,—I must have sickness for their health—I must have ignominy for their honour—I must have death for life.' 'Without *shedding of blood there is no remission.*' 'Justice,' said the Son of God, 'I accept thy terms. On me be this wrong, and let Mercy enter.' 'When,' said Justice, 'will you perform this promise?' Jesus replied, 'Four thousand years hence, upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person.' The deed was prepared, and signed in the presence of the angels of God,—Justice was satisfied, and Mercy entered, preaching *salvation* in the name of Jesus. The deed was committed to the patriarchs, by them to the kings of Israel and the prophets; by them it was preserved till Daniel's seventy weeks were accomplished;—then, at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented to him the important deed. 'Where,' said Justice, 'is the Son of God?' Mercy answered, 'Behold him at the bottom of the hill, bearing his own cross;—and then she departed and stood aloof at the hour of trial. Jesus

ascended the hill, while in his train followed his weeping church. Justice immediately presented him with the deed, saying, 'This is the day when this bond is to be executed.' When he received it, did he tear it in pieces and give it to the winds of heaven? No, he nailed it to his cross, exclaiming, 'It is finished.' Justice called on holy fire to come down and consume the sacrifice. Holy fire descended—it swallowed his humanity, but when it touched his Deity it expired! and there was darkness over the whole heavens: but 'Glory to God in the highest; on earth peace, good-will to men.'

"This," said the Welchman, "this is but a specimen of Christmas Evans."

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#### REMARKS ON THE PLAN OF A GENERAL COLLECTION IN AID OF MISSIONS.

WHEN extraordinary efforts are about to be made to rouse every member within the pale of the Established Church to more active exertions in the cause of missions to the Heathen,—a measure which calls aloud for thankfulness to Almighty God, and which, it is hoped, will be met by corresponding zeal and liberality on the part of the great body of the nation,—I confess it has struck me with astonishment, as it probably has others, not to hear, that this extensive plan is designed to embrace the lost sheep of the house of Israel.

The Heathen is expected to partake of this rich benefit, and probably the Mahomedan, while the poor Jew seems excluded from the feast, as if he were utterly cast away, despised and rejected by God, as well as by man. Does the Bible, however, justify such a neglect? Witness, ye prophets, and ye apostles. "Hath God cast away his people? God forbid," says the great apostle of the Gentiles, himself a converted Jew, whose heart's desire and prayer was, that Israel might be saved; who wished himself accursed for his brethren's sake; who never failed, as he had opportunity, to testify to Jews, as well as to Greeks, the necessity of "repentance toward God, and faith toward our Lord Jesus Christ," and who added to his prayers and sermons every other means, *if by any means he might save some*. In the eleventh chapter of Romans, the whole of which is recommended to the meditation of the reader, the same apostle reasons thus: "Now if the fall of them (the Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness." The expressions *diminishing* and *fulness* may have an allusion to the ebb and flow of the tide, the flux causing a fulness, and the reflux a diminution, of the water. As, therefore, the fall of Israel was the mean of enriching the Gentile world with the unsearchable riches of Christ, so the rise of the Jewish

nation is designed to be a blessing to the Heathen in the latter day. The conversion of the Jews, like the overflowing of the Nile, will fertilize and enrich the plain of Egypt, making the desert to rejoice, and blossom as the rose. This may be inferred from the apostle's words, *How much more their fulness?*—a question which has clearly a *future* reference, future both to his day and our own; because we know that Israel is still in a state of depression and degradation. The rise of many thousands during the apostolic age, and subsequently of some individuals, here and there "one of a city and two of a family,"\* have not yet caused the waters to swell to such a height, as to produce a *fulness*. But whenever this shall take place, which the mouth of Jehovah has promised, then all nations shall flow up to the mountain of the Lord's house.† What though the cloud be now no larger than a man's hand, at the voice of Jehovah Jesus it will overspread the heavens. Already do we hear the sound of abundance of rain, and when Jordan shall overflow its banks, the whole land of Immanuel will be irrigated: *then* "the knowledge of Jehovah shall cover the earth, as the waters cover the sea."

But it may be objected by some, that the Heathen ought to be first considered, because they are given up to idolatry,

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\* Jer. iii. 14.

† Isaiah ii. 2.

bloodshed, and superstition. Are not the Jews guilty of the same abominations?—worshippers of molten images of gold and silver; murderers of their own souls and of those of their offspring, immersed in foolish superstitions?—and these sins not committed at the distance of thousands of miles from us, but in our own streets, and under our own eyes.

But I inquire further—does the Book of Common Prayer, compiled by our venerable forefathers, justify our neglect of the Jews? Bear witness, ye reformers! Have ye not taught us to “Pray to the God of Jacob, that it may please thee to bring into the way of truth, all such as have erred and are deceived?” Have ye not also instructed us to supplicate on the solemn commemoration-day of our blessed Saviour’s crucifixion, for mercy upon all Jews, Turks, Infidels, and Heretics?” following the example of St. Paul, *for the Jew first, and also for the Gentile*, and imitating a greater than Paul,—Jesus, “the Apostle and High Priest of our profession,” who sent his disciples *rather* to the lost sheep of the house of Israel; and, after his resurrection from the grave, though he enlarged his commission, yet *he ratified the preference*, by commanding the glad tidings of salvation by the blood of the cross to be published in his name to every creature, and among all nations, *beginning* at Jerusalem.

Does any one now ask, what

further claim have the Jews to participate the bounty of the public, more particularly of the members of our Apostolic Church? I answer, that the millions of Jews scattered throughout the world require a *distinct* Society; one that shall devote its whole attention, and apply all its energies, talents, and resources, exclusively to that single object; because no Missionary Society, which chiefly contemplates the Heathen, is competent to this peculiar work; much less is any other Society, whose plans are more extended. Such a specific Society was necessary, and such is that, which is now actively employed in the interesting work of turning the Jew “from darkness to light, and from the power of Satan to God.” It is both a Missionary Society and an Episcopal Society, therefore no reasonable objection can possibly be made to its just claim to be considered in any general plan for propagating the Gospel in foreign parts, more particularly as there are thousands of Israelites settled in all our colonies and possessions in every quarter of the world. In one part of India alone, they are computed at fourteen thousand. But this claim is still strengthened, by the management of the concerns of the Society having been entrusted to the members of the Established Church, by the wisdom of God and the good-will of other Protestants, who are friendly to the cause of missions to the Jews.



Desirous of stirring up the minds of my Christian brethren and fellow Churchmen, I close these remarks with the appeal of St. Paul; "As ye in times past have not believed God, yet have now obtained mercy through the unbelief of the Jews, even so have these also now not believed, that through your mercy, they also may obtain mercy."

A LAYMAN.

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SECOND LETTER ADDRESSED TO  
THE JEWISH COMMUNITY.

*To the Editors of the Jewish Expositor.*

THE Editors of the Jewish Expositor are requested to insert the Second Letter to the Jewish Community, by

A FRIEND TO ISRAEL.

*March 19th, 1818.*

IN consequence of Mr. Abrahams' remarks in a note to the Rev. C. Simeon's excellent Address, that "your nation is not authorized to accept any law from any other prophet than Moses," I take the liberty of requesting your attention to a comparison of the striking parallels between Messiah and Moses, in the person of Jesus of Nazareth, whose character was shadowed out in that great Lawgiver.

According to the book of Deuteronomy Moses declares and predicts, that *you should actually*, at a future period, *receive the law* from another prophet, whom he thus designates; "The Lord thy God will raise up unto thee a prophet

from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken: I will put my words into his mouth, and he shall speak unto them all that I shall command him: and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. Deut. xviii. 15. 18, 19.

Now view the comparison and judge for yourselves. Moses gave the law, Christ gave the Gospel, of which the law was a type, as it is written, "When that which is perfect is come, that which is in part shall be done away." Moses prophesied the destruction of Jerusalem; Christ predicted it also, and the event fulfilled both their prophecies. Moses was forty days in the mount; Christ was forty days in the wilderness. Moses wrought miracles; so did Christ. Moses appointed seventy elders to teach the law to the people; Christ sent seventy disciples to preach the Gospel in the cities. Moses made atonement and sacrifice for sin by the blood of calves and of goats; Christ by his own blood, once offered for the sins of the whole world. Moses gave the children of Israel water from the stony rock; Christ gave them of that living fountain, even eternal life. Moses fed the Israelites with manna and with quails; Christ fed five thousand with five barley loaves and two small fishes, and the fragments which remained over and above to them that had eaten, filled



twelve baskets full. Moses's face shone and was glorious on coming down from the mount; Christ was transfigured on the mountain. God spake with a voice to Moses; God spake out of a cloud to Jesus Christ, saying, "This is my beloved Son, hear ye him." Moses came out of Egypt; an angel appeared unto Joseph in a dream, saying, "Take the young child and his mother and go down into Egypt;" by which was fulfilled that which was spoken by Hosea, "Out of Egypt have I called my son." All the Hebrew male infants were, by order of Pharaoh, to be destroyed, but Moses was hid by his mother for three months; all the children in Bethlehem, from two years old and under, were destroyed by order of Herod, yet Christ was preserved to be a Prophet and a Saviour to his people, for he was called *Jesus* by the angel, because he should save his people from their sins.

Now, none can forgive sins, save God only, therefore is he called Immanuel by Isaiah, which being interpreted is, God is with us. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government there shall be no end; upon the throne of David, and upon his kingdom to order it,

and to establish it, with judgment and justice from henceforth and for ever, the zeal of the Lord of hosts shall perform this."

The word of the Lord which I declare unto you, not from myself, but according to the Scriptures, which are witnesses of the truth, even of the Gospel, that this is he of whom it is written, "There shall come a rod out of the stem of Jesse, and a branch shall grow out of his roots; the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of council and might, the Spirit of knowledge and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither shall he reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And in that day there shall be a root of Jesse which shall stand for an ensign of the people, to it *shall the Gentiles* seek, and his rest shall be glorious." Therefore you are to look to *the Gentiles* for that law which is to make you glorious in the eyes of the nations. Nor in this do I give you a new commandment, nor a new law; for as ye received the first covenant by the hand of Moses, which was but the

semblance of the second; so is it written of the Lord Jesus Christ, "I come not to destroy the law, but to fulfil it."

Wherefore I beseech you to consider the Apostle and High-Priest of our profession, even Christ Jesus; who was faithful to him that appointed him, as Moses also was faithful in all his house, for this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house. For every house is builded by some man, but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken of after; but Christ as a Son over his own house, whose house we are, if we hold fast the confidence and the rejoicing of hope firm unto the end. For this High-Priest is not one which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

Ye know that every high-priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant and on them that are out of the way; for that he himself is encompassed with infirmity, and by reason hereof he ought as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as

was Aaron; so also Christ glorified not himself to be made an High-Priest, but he that said unto him, "Thou art my Son; to-day have I begotten thee;" as he said in another place, "Thou art a Priest for ever after the order of Melchisedec;" who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of eternal salvation unto all them that obey him, called of God an High-Priest after the order of Melchisedec.

For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom Abraham gave a tenth part of all, first being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace, without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God abideth a Priest continually.

But if perfection were by the Levitical priesthood (for under it the people received the law), what *further need was there* that *another* priest should arise after the order of Melchisedec, and not be called after the order of Aaron? for the priesthood

being changed, there is *made of necessity a change also in the law*; for he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident, that after the similitude of Melchisedec, there ariseth another Priest, who is made, not after the law of a carnal commandment, but after the power of *eternal life*, for he testifieth, "Thou art a Priest for ever after the order of Melchisedec." For there is verily a *disannulling of the commandment going before* for the weakness and unprofitableness thereof, for the law made nothing perfect, but the bringing in of a better hope, by which we draw nigh unto God.

And inasmuch as not without an oath *he was made Priest*, for those priests were made without an oath, by him that said unto him, "The Lord sware and will not repent, Thou art a Priest for ever after the order of Melchisedec;" by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood, wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. For such an High-Priest became us, *who is holy, harmless, and undefiled*, separate from sinners, and made higher

than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people; for this he did once, when he offered up himself; for the law maketh men high-priests which have infirmity, but the word of the oath which was since the law, maketh the Son who is consecrated for evermore. Now every high-priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man have somewhat also to offer, for if he were on earth now he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, for, "See," saith he, "that thou make all things according to the pattern shewed thee in the mount." But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises; for if that first covenant had been faultless, there should have been no place for the second; but finding fault with them, he saith, "Behold, I make a new covenant with the house of Israel, and with the house of Judah."

The first covenant had ordinances of divine service and a worldly sanctuary; for there was a tabernacle made, the first, wherein was the candlestick, and the table, and the shewbread, which is called the sanc-



tuary; and after the second vail, the tabernacle, which is called the holiest of all, which had the golden censer and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubim of glory shadowing the mercy-seat, of which (in my next) I will speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God; but into the second went the high-priest alone once every year, not without blood, which he offered for himself and for the errors of the people; the Holy Ghost this signifying, that way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time present, in which were offered both gifts and sacrifices, that could not make him that did the sacrifice perfect, as pertaining to the conscience, which stood only in meats and drinks and divers washings and carnal ordinances imposed on them until the time of the Reformation. But Christ being come an High-Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building, neither by the blood of goats and of calves, but by his own blood, entered in once into the holy place, having obtained eternal redemption for

us; for if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

For this cause is he, (even Jesus Christ,) become the Mediator of the New Testament, that they which are called might receive the promise of eternal inheritance; for Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereto perfect, for then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year, for it is not possible that the blood of bulls and of goats should take away sins; wherefore when he cometh into the world he saith, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt-offerings and sacrifice for sin thou hadst no pleasure. Then said I, Lo, I come; in the volume of the book it is written

of me, to do thy will, O God." Above, when he said, "Sacrifice and offering, and burnt-offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do thy will, O God," he taketh away the first that he may establish the second; for by one offering he hath perfected for ever them that are sanctified, whereof the Holy Ghost is a witness; for he hath said, "This is the covenant that I will make with them: After those days, saith the Lord, I will put my law in their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more;" for where remission of sin is, there is no more offering for sin.

Now therefore, I beseech you, consider these things, seeing the great benefits that ye will obtain thereby; for if Christ suffered, he suffered for you likewise; and if ye believe on him, you will be redeemed also. For the New Testament, not being contrary to the Old, you are not called on to renounce that Old, as the idea of some is, but rather to strengthen and confirm it, that your faith may be firm. For this cause, and for your salvation through our Lord and Saviour Jesus Christ, every feeling of my soul is awakened to lead you to that blissful haven where "Neither moth nor rust doth corrupt, and where thieves break not through, nor steal." Where all things

are made perfect, and where life, life eternal will be your portion for ever. This glorious prospect will, if you embrace the Gospel, and lead a truly Christian life, be yours hereafter. Read, then, that New Testament prepared for you in your own language, and that conviction may follow of Jesus being the Messiah who is to redeem Israel, is the fervent prayer of,

A FRIEND TO ISRAEL.

*P. S.* It is my intention in my next to give a short sketch of those passages of Scripture, which predict the sufferings and triumphs of Messiah, by which I mean to prove that the appellations of "Ben David and Ben Joseph," agree in the identity of one person, and that that person is no other than Jesus of Nazareth, to which I humbly hope you will give some notice and attention, and honour me with a reply in some future number of the Jewish Expositor,

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#### THE MESSIAH.

[Continued from vol. ii. p. 324.]

All that is written in the law of Moses, in the prophets, and in the Psalms concerning Jesus Christ, has been accomplished in his person, he having invincibly manifested himself to be the same personage, whom God so continually and universally announced for the office of Messiah; he being at once the Son of Man and the Son of God. He proved himself to

be truly man, when he was born of the seed of the woman, according to God's declaration to the serpent. He was the offspring of *the* Virgin, according to Isaiah; of the seed of Abraham, according to the Divine promise given to this patriarch; of the tribe of Judah, according to the prophecy of Jacob; of the house of David, according to God's word to the Royal Psalmist, when his family was sunk in abasement and obscurity, agreeably to the prediction of Isaiah, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." (xi. 1.) He was born in Bethlehem, according to the prophecy of Micah, at the time when the sceptre was no longer in the hand of Judah; for Herod, an Edomite by birth, was then king, and the tribe of Judah had lost the dominion, as Jacob foretold, "The sceptre shall not depart from Judah," that is, the tribe of Judah shall rule "until Shiloh come." Jesus Christ came while the second temple was standing; he entered into it, and shewed himself to be the Lord of it, by driving out the traffickers; and by honouring it with his presence, he made the glory of this temple to excel the glory of the former, because he himself was its *true* riches. The Urim and Thummim, the ark of the covenant, the pot of manna, and every other precious vessel, which distinguished and beautified the first temple were only shadows or representations of

him. Thus was fulfilled the prophecy of Malachi iii. 1. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to *his* temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Jesus Christ was preceded by his messenger, or forerunner, John the Baptist. He was also a true Israelite, the very son of Abraham and David, circumcised and dedicated in the temple. He obeyed every tittle of the law, confessed John the Baptist, who came in the spirit and power of Elijah, to be his messenger; submitted to be baptized by him; preached as "one having authority, and brought forth judgment with gentleness, according to the prophet's declaration, "He shall bring forth judgment; he shall not cry, nor quench the smoking flax." (Isa. xlii. 1, 2.) He performed various miracles to prove the truth of his divine mission, and all these were works of mercy and instruction, healing and grace, whereby were fulfilled these words of the same prophet, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called *Wonderful*, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." He was sold for thirty pieces of silver, which were applied to purchase the potter's field, accord-



ing to Zechariah. He was the man of sorrows, despised and rejected by his own nation, stricken and smitten, whose back was ploughed with long furrows, and whose hands and feet were transpierced, as foretold by the Psalmist and the prophet Zechariah. He died for the sins of mankind; was cut off, but not for himself, according to Isaiah and Daniel, and that at the exact time prescribed in Daniel, that is, after the sixty-nine weeks of years, and in the midst of the seventieth, for Christ's ministry lasted only three years and a half, which is the middle of the week of the prophetic year. (Ezek. iv. 5, 6.) Though he was numbered with the transgressors, when he was crucified between two malefactors, and gall and vinegar were then offered to him, and lots were afterwards cast for his vesture, according to the Psalmist, yet he was honourably buried in the new tomb of Joseph, a rich member of the Sanhedrim, who asked and obtained the corpse of Pilate. He rose from the grave, according as it is written in the sixteenth psalm 10th verse, "Neither wilt thou suffer thine Holy One to see corruption."\* He also ascended into heaven, in fulfilment of the cxth psalm, ver. 1. "The Lord said unto my Lord, Sit thou at my right hand, until I

make thine enemies thy footstool." He endued his disciples with understanding and power from on high, by sending down upon them the Holy Ghost. He commanded them to go forth and make disciples of all nations, and to publish the Gospel to every creature; and, with no other weapon than his word, he defeated the malicious design of the old serpent, Satan; who, in his seduction of our first parents, sought the everlasting misery of the whole race of Adam. Moreover our very nature, which Christ assumed, is translated to heaven, and the Head being there is a pledge that all the members, who are united to him by a living faith, will assuredly follow in due time. "I am Alpha and Omega, the beginning and the end, the first and the last." See Rev. xxii. 13. John xii. 26. xiv. 2, 3. Isa. xlv. 6.

Jesus Christ has confirmed the covenant of grace, the promises of redemption made to Adam and repeated by all the prophets to Malachi. He put an end to the Mosaic economy, and the ritual law, when he offered himself a sacrifice *once* for the sins of the whole world, as it is written in the fortieth psalm 6th verse, "Sacrifice and offering thou didst not desire; mine ears hast thou opened;" that is, thou hast determined that I should accept no oblation but from myself, "Lo, I come to do thy will." By the Gospel-dispensation he has ratified the promises of salva-

\* כי לא-תעזב נפשי לשאול לא-תחתן  
חסידך לראות שחת  
Compare Acts ii. 22—36, and xiii.  
34—37.

tion, and terminated the ceremonial institute, which was the shadow of the former; and in all this he has fulfilled these prophetic words of Daniel, "He shall confirm the covenant with many for one week," that is, during the week ensuing the sixty-ninth, "and in the midst of the week, he shall cause the sacrifice and oblation to cease," in order to exchange it for a spiritual service, a pure worship, thus accomplishing the prediction of Malachi i. 11. "My name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the Heathen, saith the Lord of hosts." Thus has Jesus Christ fulfilled with great exactness all that the prophets foretold of the Messiah in his human nature, as the repairer of transgressions, and the Mediator of the new covenant. Similar evidence can likewise be produced of his Divine nature, not only from the miraculous works he performed, and the words uttered by himself, but also from the accomplishment of events which he foretold, as well as from the testimony of his own apostles. When the prophets give to Messiah the name and titles, which belong only to God, and when they make known his Divinity, by calling him Jehovah, they at the same time speak of his miracles; for how could Messiah, who was to be man, even the Man of Sorrows, despised and rejected, how could he,

I say, have proved his Divinity except by miracles; and how, but by performing them as the Sovereign of the universe, in his character of *Wonderful*? not as Moses, who acted only as a servant in the name of his Divine Master, to whose power alone he ascribed all his works. If Jesus were to be the Christ, he must of necessity prove his Divinity by miracle. He must work *like a God*, in such a way, that all who had eyes to see and humility to submit, could not question that the Godhead really dwelt in him bodily, and that the same person, whom they witnessed suffering and working wonders at the same time, was both perfect God and perfect man united. Now Jesus Christ not only wrought miracles, but he wrought them *like Omnipotence*. It is contrary both to reason and history, either to dispute his marvellous works, or to deny those supernatural occurrences, which happened at his crucifixion. Both sacred and profane writers bear testimony to the total eclipse, which covered the earth with darkness in broad day. The most incredulous acknowledge this as a great wonder, inasmuch that Tertullian, two centuries afterwards, mentions it to the Pagan magistrates of Rome, as a fact preserved among the records of the Roman government; and to attempt to contradict the other extraordinary incidents, which occurred on the same occasion, would be to impose on all the inhabitants

of the city of Jerusalem, who never denied them. This would be shewing more malice than the Pharisees of old, who, when they could not deny what they saw with their own eyes accused Jesus of being a sabbath-breaker for the cures he had performed, and blasphemously said, that he cast out devils by Beelzebub the Prince of devils; and who also attributed to drunkenness that astonishing event, when the unlearned apostles spake such a variety of languages. The miracles wrought by Jesus Christ plainly shew that he is God. He changed water into wine; gave sight to the blind, hearing to the deaf, and speech to the dumb; he caused the lame to walk; delivered those possessed of devils; healed persons afflicted with the leprosy, palsy, fever, and issues of blood; restored the withered hand; raised the dead to life, stilled the tempest; fed thousands with a few loaves and small fishes; walked himself, and enabled another to walk, on the water; and in all these marvellous works he acted like the Creator, Supreme Ruler, and Omnipotent God. The winds and waves obeyed him; he commanded evil spirits into silence; and diseases fled at his word. His miracles were of such a nature as necessarily to fall under the observation of many witnesses. The simple and timid apostles could never have invented them, because they had nothing to gain by the imposition; besides they

flattered the passions of none, and were liable to be contradicted by a multitude of people, who might easily have convicted the apostles of imposture and falsehood. What Jesus Christ said of himself proves not only that he is God, but that he wished to be so considered. He ordered humble, ignorant, men to follow him, telling them that of fishers of fish he would make them fishers of men; and this he did with authority, consequently he must have known that he was Master of those men, and able to effect such a mighty change in them; he knew also that he was Master of their understandings to enlighten them; Master of their hearts to detach them; Master of the future to foreknow it; Master of the present to command it; Master of the wills of men, who were to be caught like fish without force or violence; Master of the very resistance and obstacles, which they would oppose; Master of the enemies of his name; and, in short, Master of every event and circumstance, all which can only be in the power of Jehovah. He told Nathanael, before Philip called him, "When thou wast under the fig-tree, I saw thee," from which he gives us to understand, that he knows what is in the heart of man, which is the sole prerogative of God; and Nathanael drew this very conclusion, by confessing immediately, "Thou art the Son of God, thou art the King of Israel." (John i. 49.) The



woman of Samaria likewise said, "Come, see a man that told me all things that ever I did, is not this the Christ?" (iv. 29.) for none but God can know the secret thoughts of the heart, or see at one glance the past and the future. If Christ had not wished to be considered God, he would have imitated Daniel; who, when called to interpret the dream of Nebuchadnezzar, replied, "There is a God in heaven that revealeth secrets." (Dan. ii. 28.) He would also have avoided giving occasion to weak mortals to ascribe this knowledge to any other being than God; but instead of doing this, he says of himself, "Before Abraham was, I am," (John viii. 58. Exod. iii. 14.) that is, he existed before all creation. Mark his own words, "I came forth from the Father, and am come into the world; again, I leave the world and go unto the Father."—"O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (John xvi. 28. xviii. 5.) and elsewhere he tells the Jews, "I and my Father are one;" and lest it might be supposed, that this oneness was only a unity of will, he says by the same apostle, that the possession of the Father is the possession of the Son: "He that hath the Son, hath life; and he that hath not the Son, hath not life:"—"he that honoureth the Son honoureth the Father;"—"but whosoever denieth the Son, the same hath not the Father." The know-

ledge of the Son is therefore the knowledge of the Father; for on Philip asking Jesus to shew him the Father, of whom he had been speaking, he replied, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." (John xiv. 9.) He addressed all his followers in these words, "He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternal." Who does not now see that Jesus Christ demands a belief of his being the very God, who alone is to be adored and loved above all things? These are likewise his own words, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die," "for I will raise him up at the last day." "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand;" and lest it might be supposed, that the Son of God is inferior to the Father, he then adds, "I and my Father are one;" and upon the Jews, who were offended at his making himself equal with God, taking up stones to stone him, he expostulates with them for their injustice, by observing, that, if in their own Scriptures those

are called gods, who are invested with earthly power and dignity, and who are in reality but mortal men, *they* ought not to be offended at his making himself equal with God, for the Father had sanctified and consecrated him Messiah, to which office none was appointed but a Divine Person, even the Word of Jehovah, who was made flesh and dwelt among men; and because none but the Eternal Son, who came forth from the bosom of the Father, could impart that clear and consolatory knowledge of God, he reasons with them on their objecting to his equality and unity with the Father, by telling them, that they, who were eye-witnesses of his works, which were indisputably the works of God himself; (for he submitted them to the strictest scrutiny) ought rather to believe and acknowledge that the Father was in him, and he in the Father; "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that you may know and believe, that the Father is in me, and I in him." (John x. 37, 38.) "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven."\* (iii. 13.)

Jesus Christ would never have pressed this point so much upon the Jews, had he not

wished and required them at their peril to believe and avouch him as their God and Saviour, one and the same with the everlasting Father; "If ye believe not that I am he, ye shall die in your sins." (John viii. 24.) If otherwise, would he not rather have simply told them,—I am a prophet, I only call myself the Son of God, because I am adopted by him, and chosen from among men to make known his will to you; I merely say I am one with my Father, because I am like an ambassador, vested with his authority and acting in his name and behalf. He does not, however, make use of any such language as this, but on the contrary, plainly declares, that he does the works of his Father; that he searches the heart and the reins; that he knows the past, and the future; that he has power over all flesh; that he is the Ruler of Creation; that he insists upon being loved, supremely, with all the heart, and mind, and soul, and strength; that it is he who raises the dead to life, he who pardons sin, and gives eternal life; that he would send down the Holy Spirit upon his disciples, that he would not forsake them, but would receive them to himself, and be with them to the end of the world. Therefore all must needs confess, that, as there can be but one God, Jesus Christ must of necessity be God, one with the Father, co-equal and co-eternal.

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\* Christ was also *upon earth*, when he uttered these words.

## PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF A LETTER FROM  
THE REV. R. PINKERTON.

*Polangen, July 10, 1818.*

I PAID a visit to a colony of *Karaite Jews*, who have inhabited this delightful spot, Troki, on the borders of the lake Bienal, for several centuries past.

On entering the house of their chief Rabbi, I saluted him in Tartar, and to my astonishment was answered in the same language. I inquired, whence they originally came? The answer was, from the Crimea, that they and their ancestors had resided in Troki for nearly *four hundred years*, and that they possess very distinguished privileges from the ancient dukes of Lithuania and kings of Poland. Before I had finished my inquiries, the house of the middle-aged Rabbi was filled with the brethren, who were all anxious to know who the stranger was, and what he wanted. Our conversation then began about the signs of the times, and the coming of the Messiah, and lasted upwards of an hour and a half. I stated the truth as clearly and forcibly as I could. The Rabbi defended his position, that the Messiah was still to come, with the Old Testament in his hand; but having no Talmudic interpretations to screen himself behind, he was soon at a great loss. The people in the mean time were all eye, all ear.

They had never heard such discourse before. The Rabbi was at last so much touched with what was said, that he changed colour, turned pale, and looked aside.

Another of his brethren, a merchant well dressed, then came forward, and with considerable shrewdness attempted to defend the cause in the view of the people, who were now muttering to each other, and anxious to know, how all this would end. Having proved to him also, that Messiah must needs have come, I spoke of the purity and spirituality of the Gospel, and of that eternal life, which is revealed in the doctrines which Christ taught. The merchant, I found, had read the Polish New Testament with considerable attention. The Rabbi stood like one confounded: I never saw any individual in such a state before. I asked them, whether they had ever read the doctrines of Christ and his apostles in Hebrew? The question seemed to rouse their curiosity in the extreme. They replied, they had heard such a thing existed, but had never seen a Hebrew New Testament.

By this time my calash and servant with fresh horses were before the door. I took out five copies of the Hebrew New Testament, and presented the Rabbi with the first. He seemed to get new animation at the



sight, and accepted it most willingly, embraced and thanked me for it. I then gave a copy to the merchant, who seemed no less overjoyed, and was warm in his expressions of gratitude. Now the difficulty was, how to dispose of the remaining three. All hands were stretched out, and every one cried, "O, let me have one also!" An interesting young man stood near me: several times he stretched out his hand, as if eagerly desiring to grasp at the third copy, which I held in my hand, and as often he abruptly drew it back again. I read in his countenance a strong combat in his feelings between civility and desire. To him I gave the third. His countenance now shone with gratification and joy, and all present approved the act. They all commenced reading with great avidity, and before I left them gave proofs of their understanding well what they read. The merchant accompanied me a little way, and left me with these words: "I believe, that some important crisis with our people is at hand: what it is I cannot now say. God will direct all."

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EXTRACT OF A LETTER FROM  
THE REV. THOMAS DAWSON  
TO THE REV. BASIL WOODD.

Rev. and Dear Sir,

Considering my situation, as being fixed among the Jews at Cochin, and the office you hold

in that Society, which has for its object the conversion of these poor people to their long rejected Messiah, it seems my duty to take the liberty of dropping a line to you with respect to them. It is not necessary, however, to mention their number and condition, since you will see these in my journal, which accompanies this to my Society. From it you will also learn, that I have some prospects of usefulness amongst them. To me, at least, these prospects are pleasing, especially surrounded, as I am, with evils, calculated to wound a Christian's heart; and, I believe the day of small things will not be despised by you. This is our Master's work, and while he encourages, by opening a door before us, we have certainly cause to hope that he will yet do greater things.

You will observe in my journal the name of Moses Tsarphaty, who has come forward to my assistance in a very pleasing manner. He is very able to give information respecting them, and is very liberal in doing it. He is not prejudiced like the other Jews. When I have conversations with him respecting *Christ*, he never denies *his coming*, nor his being the *true Messiah*, &c. He has read your translation of the Gospel in Hebrew, yea, and will read it. May the Lord, who has given a heart to read his Gospel, give him true faith, and enable him to embrace the Lord Christ for his Messiah,

O that the Lord may choose him to hold their long rejected Messiah forth to his brethren! My health being very bad, he often tells me he prays that I may be spared to labour amongst them. May he learn to pray in the name of the Lord Jesus.

He is now collecting marginal references to the Gospel himself. It is also desirable that, if possible, the Old and New Testaments should be bound together. I having spoken to him respecting the Epistles, he wishes to see them much.

One of my chief objects in writing is, to request that your Committee would, if possible, be kind enough to send me a supply of the New Testament Scriptures in Hebrew, and of the tracts they may have published in this language; for, although Hebrew literature is, in general, in the state I have represented it in my journal, Hebrew Scriptures and tracts will be found of vast use. I trust the Epistles are published before this. I long to put into the hands of these Hebrews the Epistle directed to them.

I hope before you receive this, to have a school established for the instruction of them as well as the natives. I have a plan for introducing, or rather reviving, Hebrew literature amongst them, should I be able to put it in execution, when they have obtained a tolerable knowledge of English.

Begging you to excuse this

liberty, and an interest in your prayers, I remain,

Rev. and dear Sir,

with much respect,

Your devoted Servant,

T. DAWSON.

*Cochin, Feb. 10, 1818.*

P. S. I beg to return your Committee my most sincere thanks for the Hebrew Gospels with which they entrusted me on my leaving England.

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#### RECENT CONFESSION

OF

#### A JEWISH SCHOOLMASTER,

ADDRESSED TO A CHRISTIAN FRIEND,  
BY WHOSE INSTRUMENTALITY HE  
WAS BROUGHT TO THE KNOWLEDGE  
OF JESUS CHRIST.

"AGREEABLY to your desire to be informed of my present views in matters of religion, I am so free, as to offer you these lines.

"Already in my early youth, the performances of my religion, gave me no satisfaction. I thought, should God, that most exalted and infinitely wise Being, be pleased with such ceremonies? Often, in my lonely room, I dropped down upon my knees, and prayed, that God would enlighten my mind, and show me the way of salvation. Once my father surprised me, and inquired into the reason of such a manner of praying; for among the Israelites, it is reputed sin to pray kneeling. I said, I cannot in our school, suitably arrange my ideas, neither worthily worship my dear Father in heaven. These

expressions made my parents very uneasy, and they resolved upon sending me to a Rabbinical academy; to the end, that I might there get better notions concerning religion. Gladly, I complied with the wish of my parents, expecting there to be more clearly instructed in those doctrines, which give to man, in every situation of life, the greatest comfort, and which ought to be his dearest and most sacred concern, namely, religion. But, alas! my hope was vain. Every Rabbi explained the most important passages of the Bible in his own way, adding some foolish fables, and nothing was to be found like a reasonable explanation. But all the Rabbinical fables, the whole artfully elaborated system of the Talmud, and all the vain disputes arising therefrom, convinced me more and more, that the present Jewish creed is not that, which Moses received upon Mount Sinai, but that it is only a fabric imagined by some enthusiastic men.

“How pitiful was my situation! I saw clearer than my teachers *saw* or *would* see; but dared not to open my mouth, that I might avoid the fatal suspicion of heresy, and not fall a sacrifice to the inconsiderate passion of the Rabbies. However, all my caution was in vain. For the Rabbies are cunning; they saw very soon, that I did not accurately perform their ceremonies, and endeavoured to strip me of the favour of my parents; in which they per-

fectly succeeded. My parents wrote to me, that if I in the least manner deviated from our rites, I had not to expect from them any means of sustenance. But I brought that offer to the claims of truth and conscience, and said; Father and mother have abandoned me, but the Lord will receive me.

“Long time I erred in false opinions, attached to the natural religion, so called, without finding perfect satisfaction, until you, most honoured Sir, deliverer of my soul! as a faithful leader, in a kind and charitable manner, shewed me the right way I have to walk, that I may reach the end of salvation. Like a loving parent, you would not, as in former times my Rabbies did, obtrude upon me any thing: no; you would have me to examine and to convince myself. O, I have examined, and I have been convinced, that salvation is not to be found, except in our Redeemer Jesus Christ. Joyfully, I cast myself into his arms, in the firm confidence, that I also shall have redemption in his blood, even the forgiveness of sin; according to the riches of his grace. I have indeed, hitherto, not been a partaker of the means of grace, except the Bible; but however, I already feel an inward joy and happiness, that I am unable to express in words. To him, Christ the Redeemer, be thanks to all eternity. In his Gospel, I have found the truth I so long have sought in vain, viz. the union of the



mercy of God and the justice of God. My whole life shall now be regulated according to the doctrines of my Saviour, and his yoke shall be soft unto me, though I should bear it through rough paths and many sufferings: for I know, I shall thereby be led to everlasting bliss.

“It is impossible for me to conceive, how many thousands among my brethren can be so blind, as to set at nought their own salvation, though we have the true means in our hands to be convinced of the divinity of Christ; for we need only to compare the Old Testament with the New, to see clearly, that the old covenant continually refers to the new. We need only to examine the passage Jer. xxxi. 36. then we shall see, that the old covenant of ceremonies has been abolished long since. Our most learned men, especially the immortal Maimonides, confess that the sacrifices were only instituted, to the end that the Israelites might not at once be deprived of their sensual religion, as they had been accustomed to idolatry in Egypt. And when we furthermore consider the promise God gave to our father Abraham, as fulfilled in our Saviour, there can be no doubt that Jesus is, and ever shall be, the promised Messiah.

“We feel it: and the most pious character among us, the most scrupulous in performing every rite, lives in a continual anxiety and distress, not find-

ing in himself any true satisfaction. And why? Because he wants a Mediator, who is able to save to the uttermost, all them who through him come to God, as he lives for ever to make intercession for us. I hope the time is not far distant; when we shall divest ourselves of the proud self-conceit of our own righteousness, and when we shall be awakened from our deep slumber, that Christ may enlighten us.

“Excuse me, most honoured Sir, I only ought to tell you my own convictions concerning religion. But the tenderness of my heart towards my brethren, leads me to tell you, how much I wish them to enjoy the free course of the Gospel, that all tongues may confess, that Jesus Christ is the Lord, to the honor of God the Father. May God grant you many years here upon earth, that you may for a long time be an instrument in promoting the happiness of mankind. Beside this, I intreat you not to forget me in your prayers, that I may be more and more established in truth.”

The gentleman to whom this confession was addressed, not being satisfied with the views of the sacrifices adopted by the writer from Maimonides, advised him to read the letter to the Hebrews, where the true tendency of the sacrifices, as typifying the atonement of Jesus Christ, is clearly explained. Whereupon he received the following declaration:

"I am perfectly convinced, that the sacrifices of the ancient covenant were presented, not for political purposes, but in obedience to the divine command, as a necessary means for obtaining the forgiveness of sin. The sacrifices, with the whole ceremonial service, have now ceased, and our eternally-sufficient sacrifice is the blood of Christ, which he has offered to God, thereby to procure eternal redemption. But what I wrote in my former paper was not relative to my own view of the subject, but relative to that of my brethren, who do not regard these sacrifices as abolished. And though they cannot offer any now, still they chatter every morning and evening the prescribed form of sacrificing and burning incense; imagining that this is as well pleasing to God, as the sacrifices and the burning of incense were of old. What confusion of ideas!

"This proud conceit is, in my opinion, the greatest obstacle which impedes the propagation of the Gospel among the Jews. No means should therefore remain untried, to convince them of the fallacy of their ideas concerning sacrifices, and to prove to them, that even their most learned Rabbies, though they believed that God had instituted the sacrifices, were, no less than St. Paul, convinced that the blood of bulls and goats could not take away sin. But, as these truly sensible Rabbies were ignorant

of the real purpose of the sacrifices, they supposed that God had instituted them in order to prevent idolatrous services. Blessed be our Father in heaven; blessed be our Saviour Jesus Christ, whose words are also to me the words of eternal life, and the comfort of my existence now and for ever."

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#### MEETINGS AT COLCHESTER AND IPSWICH.

THE first anniversary of the Colchester and East Essex Auxiliary Society, was held in that town on Tuesday, the 11th of August, The Rev. Mr. Nottige was called to the chair. The Rev. Messrs. Simeon, Marsh, Cox, Hawtrej, Ruell, Goram, &c. addressed the meeting which was numerous and interesting information was given. Sermons were preached in behalf of the cause, at St. Peter's church, on the preceding Sunday, by the Rev. Messrs. Cox and Marsh; on the Monday evening by the Rev. C. Hawtrej, and on Tuesday evening by Rev. W. Marsh. The collections, as usual, were most liberal.

On Wednesday, the 12th inst. a meeting was held at the Shire-hall Ipswich, to form an Auxiliary Society for Ipswich and Suffolk, under the patronage of the Lord Bishop of the diocese. The Rev. Dr. Ramsden, Rector of Grundisburgh, was in the chair. The meeting

was respectably attended, and a lively interest was excited.\* Sermons on the preceding Sunday and Monday, and on the Wednesday evening were preached, and collections made as below.

## SUNDAY MORNING.

St. Mary Tower, by the Rev. Dr. Ramsden . . . . .	7	6	4
St. Stephen's, by the Rev. C. Hawtrey . . . . .	6	0	8½
St. Margaret's, Rev. C. Simeon. . . . .	5	9	10
St. Mary Stokes, Rev. W. Burgess . . . . .	0	15	4½
St. Helen's, Rev. D. Ruell . . . . .	2	8	1½

## AFTERNOON.

St. Clement's, Rev. J. Bick- ersteth . . . . .	6	2	5
St. Margaret's, Rev. W. Bur- gess . . . . .	4	8	0
St. Mary Key, Rev. D. Ruell. . . . .	4	16	3½

## EVENING.

St. Peter's, Rev. C. Hawtrey . . . . .	10	3	6½
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## MONDAY.

St. Peter's, Rev. C. Simeon . . . . .	10	6	10
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## WEDNESDAY.

St. Peter's, Rev. R. Cox . . . . .	7	0	11
By a friend . . . . .	0	10	6
Meeting Shire Hall. . . . .	9	8	7½
Subscriptions . . . . .	18	18	0
Donations. . . . .	3	9	0
Tattingstone Collection, by Rev. J. Bull . . . . .	3	0	0
Mr. Nottige's family . . . . .	3	0	0

Total £103 4 5

## REV. LEGH RICHMOND'S TOUR.

THE Rev. Legh Richmond made a very successful tour in

\* An account of the Resolutions passed, and officers appointed, with a brief extract of the speeches, will be given in our next.

behalf of the Jewish cause through several parts of Scotland, during the months of June and July last. He visited Edinburgh, Glasgow, Haddington, Perth, Dundee, Paisley, Greenock, Kilmar-nock, &c. preached in several Episcopal Chapels, and attended Public Meetings held for the purpose of aiding the great object in which the London Society is engaged. He was every where received with marks of the most affectionate regard and esteem by ministers and members of the Established Church, as well as those of the different bodies of Christians resident in North Britain. A powerful impression was made in favour of the great question of Jewish Conversion, and very important results are likely to arise, from the labours in which our friend and brother has been there engaged. Farther particulars, together with a List of Collections and Donations, will be given in our next Number. In the mean time, the Committee of the London Society, take this opportunity of expressing their gratitude to the ministers and other friends in Scotland, who so zealously furthered the cause of the House of Israel, by their Christian and brotherly reception of the Rev. Legh Richmond, and the mission of whose interests he was the representative and advocate.



## P O E T R Y.

## ZECHARIAH X.

We seek thy mercy, bounteous Lord !  
 We plead the promise of thy Word :  
 We ask,—nor let us ask in vain—  
 The latter as the former Rain.

We pray thee to pour down anew  
 The showers of thy gracious Dew ;  
 O ! send again, thou God of Love !  
 Thy blessed Unction from above.

Lift up thy Gospel's cheering voice,  
 Let Ephraim hear it and rejoice ;  
 Their children see thee and be glad,  
 With thy complete Salvation clad.

Have mercy, Lord ! and set them free ;  
 Restore their long captivity ;  
 And gather, as in days of old,  
 The Sheep of scatter'd Israel's fold.

May Gilead's Balm the wounds assuage  
 Of Ashur's persecuting rage ;  
 And Joseph's Flock again lie down,  
 Beneath the Shade of Lebanon.

Say to the river deeps,—“ Be dry !”  
 And make the foes of Israel fly ;  
 O ! lay the proud Assyrian low,  
 And break the strength of Egypt's bow.

The raging waves behold and fear,  
 To see thy great Salvation near ;  
 And rise as swelling mountains high,  
 To make the path of Israel dry.

Protected by that Mighty Name  
 From which their cov'nant-mercies came,  
 They walk obedient to thy Word,  
 And call Jehovah Jesus, Lord !

## CONTRIBUTIONS TO THE LONDON SOCIETY.

### AUXILIARIES, PENNY SOCIETIES, CONGREGATIONAL COLLECTIONS, &c. FOR GENERAL PURPOSES.

Abingdon, Berks, by Mr. Fletcher, jun. Treasurer.....	5	5	0
Bentinck Chapel, Paddington, Moiety of a Collection after Sermons by the Rev. B. Woodd, M. A. ....	30	15	1
Beverley Ladies, by Miss Lee .....	13	0	0
Chatteris, by the Rev. John Hatchard .....	4	10	6
Drayton Beauchamp, by Rev. B. Woodd .....	7	10	0

### DONATIONS, &c. FOR GENERAL PURPOSES.

Anonymous, August 15. ....	100	0	0
Mrs. Evans, Linton Grove, Nottinghamshire .....	2	0	0
Miss Evans, ditto, ditto .....	2	0	0
Miss A. E. Evans, ditto, ditto .....	2	0	0
Miss C. D. Evans, ditto, ditto .....	2	0	0
Rev. G. Ogle, by Rev. R. B. Fisher, Vicar of Basilden .....	1	1	0

### DONATIONS, CONTRIBUTIONS, AND COLLECTIONS, FOR THE HEBREW TESTAMENT FUND.

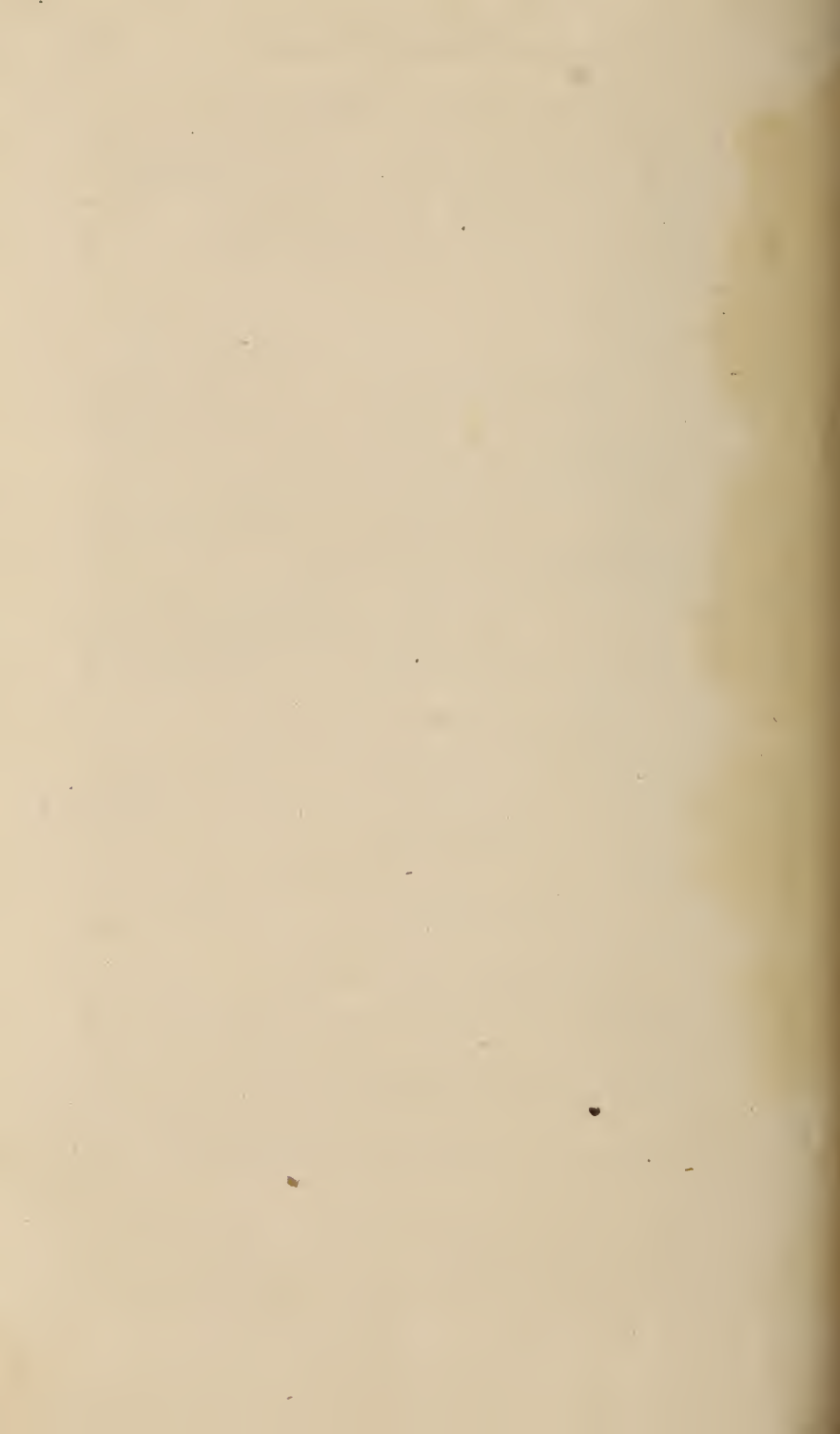
Bentinck Chapel, Collection after a Sermon by Rev. C. Wilks, per Rev. B. Woodd .....	8	11	3
Miss Creasy, <i>Second Donation</i> , per ditto .....	2	0	0
Mr. Friend, Cumberland Street, per ditto .....	5	0	0
Mrs. Richard Alexander Golrood, per Rev. C. Simeon .....	1	0	0
Mrs. Ivison, per Rev. Basil Woodd .....	1	0	0
Rev. G. Knight, Harwell, Berks .....	1	0	0
N. M. per Mrs. J. G. Barker .....	0	10	6
Sergeant-Major Whitehead, per Rev. Basil Woodd .....	0	10	6

### DONATIONS, CONTRIBUTIONS, AND COLLECTIONS, FOR THE FUND FOR BUILDING SCHOOLS.

Colchester Auxiliary .....	50	0	0
W. Alers Hankey, Esq. ....	10	10	0
Hans Town Ladies, per Mrs. E. J. Longley, Treasurer, ( <i>for Female School</i> ) .....	3	12	8
Mrs. G. Knight, Harwell, Berks .....	1	0	0







P. 2. 6. - *Ammonia II* - *the* *1st* *Time*  
from *the* *1st* *to* *the* *2nd*

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